

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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Our young brother, Rev. D. B. Allen, was a welcome caller at the office of THE BAPTIST a few days ago.

Rev. R. H. Purser will enter upon his new field of labor at Brookhaven on Oct. 1.

The reason we do not give more to missions is because we are too rich—S. W. Sibley.

Mr. Garland Whitfield, son of Judge A. H. Whitfield called to bid us good-by before leaving for the University at Chicago. He is a young man of fine promise.

Bro. E. Z. Simmons will sail October 1 for his field of labor in China. He feels that he must not wait longer.

Governor Longino is North recuperating his health, which is somewhat impaired by hard work in the continued heat.

The Gulf & Ship Island railroad ran one of its large engines into Jackson a few days ago. It is the largest locomotive engine ever seen in our city.

It is stated that Lord Roberts is a strong temperance man and a Baptist. He served under Sir Henry Havelock, who was a Baptist, and no doubt to Havelock is due the credit of Lord Roberts being a Baptist.

There have been showers of blessing upon the churches throughout the State, and large openings of the various colleges, both male and female. Surely the Lord is smiling upon his Zion. What shall we render unto the Lord for all his benefits unto us?

We note with much satisfaction the appointment by Governor Longino, of Hon. Perrin H. Lowrey to the judgeship in the third judicial district. No better appointment could have been made. The Governor is to be congratulated on this appointment.

Pastor Yarborough and family have returned from a few weeks' outing at the home of Bro. Yarborough's father in Holmes county. He preached in the Baptist church last Lord's day to a good congregation. As the health of Jackson is unusually good, we expect the church work to move off vigorously. The church here is prospering under the good preaching a wise leadership of its pastor.

Rev. A. L. O'Briant has been called to Steen's Creek, and it is very probable he will accept, but he can't say definitely.

Rev. L. R. Busress has served the Mt. Olive church for thirty-four years consecutively; and still he is held in very high esteem by the membership.

Hon. E. S. Candler, Jr., of Corinth, and Hon. W. M. Cox, of Baldwin, two Christian gentlemen, the former a Baptist, and the latter a Presbyterian, made the race against each other for congressman from the first district, without speaking a single word derogatory to each other's character, thus putting politics on a very high plane of respectability so far as they were concerned. Let us hope that some others will emulate their example. The above gentlemen made forty-one joint speeches.

Dr. and Mrs. Searcy were welcome visitors to the office of THE BAPTIST a few days since. They were on their way to Biloxi from Clinton, where they had been in attendance upon the opening exercises of Mississippi College.

Ex-President Kruger, of the Transvaal country, has declined to sail for Europe, and has accepted the Dutch government's offer of a man-of-war to convey him to Amsterdam. No doubt a home in the midst of Hollanders, whose language, tastes and sympathies are the same as his, will be more congenial to the old gentleman and patriot than would a place in any other part of the world.

The A. & M. College opened its present session with over four hundred students on the grounds. This affords great encouragement to the new president, J. C. Hardy, who, by the way, is an alumnus of Mississippi College.

We have creed enough for an elephant to swim in, and not practice enough to float a duck.—I. H. Anding.

It is expected that the Baptists of Mississippi will contribute for missions during the Convention year from May to May, \$30,000. Of this amount \$12,000 will be asked for State work; \$10,000 for Foreign Missions, and \$8,000 for Home Missions. It would require from each one of the 100,000 white Baptists in Mississippi only 30 cents, to make this amount. If 50,000 should give nothing, then only 60 cents each would be required. If only 30,000 should contribute, allowing 70,000 to go free, only \$1.00 each would be required.

There are now 671 missionaries in the employment of the Home Board. The Board reported 5,696 baptisms for last year; 195 churches constituted; 71 houses of worship built; and 63 houses of worship improved.

Rev. J. A. Lee has resigned his pastorate at Colliersville, Tenn. Would it not be wise for some pastorless church or churches in Mississippi to secure his services as pastor? Everything else being equal a Mississippian will do better work in Mississippi than a foreigner.

The following young brethren, all graduates, will attend the Seminary during the coming session: D. B. Allen, L. G. C. Gates, W. A. Hewett, J. Jacobs and Bro. Coleman. These are pious and studious, and no doubt will acquit themselves creditably. Mississippi believes in the Seminary.

Mississippi College opened with exactly 233 students, the best in its history. If everything goes favorably this honored institution will matriculate three hundred. The outlook is very encouraging. While all is in motion on the upgrade, let every friend of the institution lend a helping hand. It is much easier to accelerate motion than to produce it. Our worthy President, Dr. W. T. Lowery, who is held in high esteem by all, enters upon the present session in fine health and spirits.

The "Forrest House," Baldwin, Miss., J. D. Norman, proprietor, has been recently overhauled and furnished throughout. It is a large, roomy building, with wide halls and verandas fronting the city. Conveniently located to business part of the city, and only a short distance from the mineral spring. The table fare is the best the market affords. Rates, \$1 per day.

The second week of the present session of Mississippi College opened with 233 students. This is the largest opening in the history of the institution, being two more than matriculated last session, and seventy-five more than at any opening the college ever had. The outlook is the best in the history of this grand old institution of learning. Dr. Lowrey and the faculty are justly delighted, and the friends of the college are much gratified. We feel that this old mother of colleges in Mississippi is entering upon a career of enlarged usefulness. Surely, the Lord is our helper.

NOTES OF TRAVEL.

From Thessalonica to Jerusalem.

Promptly at 2 o'clock the Russian steamer on which we were traveling, now waiting in the harbor off Thessalonica, sounded its last call and hoisted its anchor. Its wailing, melancholy cry awakened the thought that at last we are off for Joppa and Jerusalem. We felt no desire to "dwell in the tents" of Thessalonica any longer, but were quite ready to depart. So girding up our loins, we mounted on deck and set our faces to the east. When a man is eight thousand miles from home, and has not read a line from family or friend in a month, he is naturally "in the dumps," a kind of silent mood that may sour into sulkeness, there is nothing like the "movement cure." So we adopt this and feel that the American way is a good one; "the only way to do a thing is to do it," and not stand thinking about it until the time for action is past. So we leave the harbor of Thessalonica for a few days of fresh sea-breeze. Once off, change gave us a sensation of life, our blood tingles in our veins and our dull thoughts are set into motion. But the tingle in the motion of the cross-currents of the sea set our thoughts to rest, on other matters, and set our stomach a bubbling as our thoughts concentrated on it. My advice to all travelers would be, check your stomach through on leaving home, or leave the thing at home. It takes up so much time, either in chewing for it or nursing it while sick. But after all, half the pleasure of life is in contrast and in change from one scene to another, and a change from land to sea is no exception. Nothing can hide the beauty and grandeur of the sea, not even sea-sickness. As we sail out over the Aegean we gaze long at the receding shores, where once Paul stood, till they grow dim in the gathering gloom, and the last glow of sunset comes from the top of the hills back of Thessalonica. The day was gone when our ship turned her head to the east and bore away for the isle and city of Chios. I sat on deck and watched long the shadows creeping over the deep. The waters were comparatively calm and still, the evening wind causing only the gentlest ripple on the bosom of the sea. While we looked on the placid sea, "The moon, sweet regent of the sky," saved the ripples and threw a veil of glory over the whole scene. By the brightness of the moon, I catch a glimpse of the opened heaven and was brought nearer to God.

"Though like a wanderer,
She sun gone down,
Darkness be o'er me,
My rest a stone,
Yet in my dreams I lie
Nearer, my God, to thee,
Nearer to thee."

So long as life shall last, something of the beauty of this sea will linger still in our memory. It is truly the sea of a thousand islands. Everywhere they can be seen surrounded by a great mass of water. On every side bald, rocky, crests lift themselves up out of the water, while the larger islands are fresh and green with orchards of olives, figs and grapes. Our constant windings here and there among them gave a pleasant va-

riety to our sail across the sea, which made us forget the occasional roughness of the waters over which we were traveling. Some of the valleys among the hills of these islands were mere dells; whose narrowness, so closely were they shut in by the hills, gave but little room for gardens, and houses of sun dried brick which nestled among them.

As we continue our journey, yonder, some twenty miles away, comes into view the isle of Chios. Its barren, desolate and cheerless appearance as seen from a distance, is changed on a nearer approach, and its mountains clothe it with a majesty that is attractive. The sun had just risen up over the sea and touched the forehead of these mountains when our ship touched the shore. We are met, as usual, by many boatmen who shout at us like howling dervishes, making the hills echo with their cries. While waiting for our ship to unload some freight brought to this port, we go ashore to see the town. We are most agreeably surprised to find it comparatively clean, with streets in good shape, paved with a kind of sea-shell compost. We go through their bazars and find them busy little shops. The people of Chios, like those of all Turkish cities are Turks, Greeks and Armenians. The markets are glutted with grapes, pears, figs and other fruits, which tell something of what is grown on the hills of Chios. In its streets we see hundreds of bags of wool, many of which are taken on board of our ship, showing the shepherd and his flocks are not wanting here. However much pleased we may be with the city of the island, and the beauty of the hills round about, we cannot tarry longer ashore for our ship departs. After leaving Chios, we are told by our captain that we are to pass the isle of Patmos, at a late hour at night. But so anxious are we to catch a glimpse of the island that we watch till the wee small hours. I feel like pulling off my sandals, for the sea is holy because of the wonderful revelation given here to John. Strange feelings creep over me as I wait for the rocks of Patmos to come into view. Stirring memories gather round these hoary summits, as they come up before us they are cast about by the mighty shadows of night. But while I watch and wait, I take up my Bible and read that wonderful book of John, and while I read it near the spot where it was written, the Holy Spirit seems to let new sunshine into my soul, and I enjoy the book as never before. While I read, I lift mine eyes and look around in the region so full of memories. Do you see that hill yonder, and that mountain behind it, all ribbed with rocks and crowned with granite, rising on the opposite side of a small, dry, parched valley? That is Patmos. And that mountain on which we gaze, is possibly where John sat while writing his wonderful vision. The spectacle, though a bare mountain, is touching, and I could not look on it unmoved. Our trials, which we love to magnify to exalt our courage and endurance, sink into nothing when compared to those of the early martyrs who were banished and died for their faith. But however much I may be stirred by gazing on the mountain where the beloved disciple sat, I press on; that I may see the hill whereon his Lord and mine was crucified. As Luke wrote in the 21st chap-

ter of Acts, so we can write, for he said: "And it came to pass that after we were gotten from thence . . . we came the day following unto Rhodes and from thence over unto Phenecia. Now, when we had discovered Cyprus, we left it on the left hand and sailed into Syria and landed at Tripoli. From here we sailed down the Syrian coast to Beyrout, the principal city of all Syria. It is an old city, being mentioned in II. Sam. 8:8, and in Ezekiel 47:16, yet being old in years, it is European in appearance to a very great degree. Its position has almost every element of beauty. Behind it and around it sweeps the chain of Lebanon, and to the stranger it is a pleasure to turn the eye to that glorious background of mountains. The sea almost girdles the city on two sides with a crescent of silver. Byron says, "The mountains look on Marathon and Marathon looks on the sea." The same is more than true of the city of Beyrout. With the poetry of mountains and sea hovering around the city, how could we but admire its situation. Coming into the city we find many of its inhabitants have gone to the mountains—not fleeing from us, for thirty-eight row boats with an average of five men each, came out to meet us. But the inhabitants in summer take up their quarters in the villages that hang on the mountain side, embowered in Olive trees; these houses are their aeries from which they can look down on their city homes. While here we see many customs of Oriental life, which we had not yet seen, not even in dirty Constantinople. The first caravan of camels we see here coming in over Lebanon from the plains of Damascus. Donkeys are the carryalls and bear their burdens without complaint. Beyrout has very good streets, wide enough for carriages to pass each other with ease. The commerce of the city is principally with Italy, France, England and America. It sends its silks, olives and olive oil to all of the above countries. On the hill overshadowing the sea is a splendid college of the Presbyterian Church of America, which has been in operation almost since our civil war. The property has cost something like \$200,000. The institution is doing good work, and is divided into four departments. Preparatory, Collegiate, Medical and Pharmacy. This being the vacation time, we failed to meet any of the professors, as all were up in the mountains for the summer. The school is spoken of in commendable terms by all, and as we walked through the splendid buildings, we thought to ourselves, the light, truly, is pushing its way into the deep darkness of this heathen country. The Catholics are also here in force, and their convents and seminaries are on every hand. But we leave this commercial town for Joppa, hoping to be in Jerusalem on the 26th, which is Sunday.

Yours faithfully,

W. E. ELLIS.

Beyrout, Aug. 25.

Law or Grace, Which?

It has often been said there has been given two ways of salvation, one by the law, the other by grace. If I understand properly God's teachings there is but one, and has never been but one, and that is by the atoning sac-

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rifice of Jesus Christ. The law was given to Israel not as a means of life, but rather as a rule of conduct. It was never intended that any should be saved by the law, if it had been there would have been given two plans of salvation.

We have no evidence of anyone ever having kept the law, "all have sinned and fallen short of the glory of God." "They have all turned aside, they are together become unprofitable." Those who were saved before Christ's advent to atone for the sins of the world, were saved by faith and not by works of the law, for "by the works of the law no flesh shall be justified in his sight." Rom. 2:20

Now, again, Paul says: "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh. Rom. 8:3. Here we understand that the law was never capacitated for saving man. It is perfect, just, and good, but is weak through the flesh. Here his language to the Galatians: "A man is not justified by his works save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in, and not by the works of the law; because by the works of the law shall no flesh be justified." Gal. 2:16. "That no man is justified by the law in the sight of God, it is evident; for the just shall live by faith." Gal. 3:11. These passages make it clear that salvation is not by works of law, it is by grace though faith in Christ Jesus. "For by grace are ye saved through faith and that not of yourselves; it is the gift of God. Not of works lest any man should boast. Eph. 2:8,9.

How were they saved then before Christ came? By faith as they are saved by faith now. God promised a messiah, and it was believed, and his coming was looked forward to with an eye of faith. They were saved by the merits of Jesus Christ, by his atoning sacrifice.

But it is argued that if it were possible to keep the law, one might have life by it. This theory cannot be accepted, for if one should keep the law from the time he was first conscious of guilt, he could not have eternal life, for he is guilty of sin or his conscience would not have condemned him. He is not able to atone for that since all his time was taken up with his present duties. But granting that he had kept the law perfectly, being without transgression, that still would not give him salvation, for he is naturally depraved, there is that Adamic sin, the legacy left the human race, which must be atoned for.

The holy and just law has been broken by man. The broken link must be replaced by the same artistic hand that first gave it. Divinity gave it and divinity must repair it. That break remained until Calvary trembled under the mighty tragedy of the world.

God is not to be censured because of man's failure to keep the law, nor is man, because of his inability. The law is perfect and man is imperfect, and it is not expected that that which is imperfect shall measure up to that which is perfect. Two and 2 will just as easily make 5.

If the law is not a means of life, then what is it for? It is a schoolmaster to lead men to Christ, and when it has done that, it has accomplished its mission. "The law was our schoolmaster to bring us unto Christ that we might be justified by faith." Gal. 3:24. The word translated schoolmaster is our word *pedagogue*, which comes from the Greek word "paidagogos" (paid and ago), meaning one who leads a boy to and from school, and hence has come to mean an instructor. The law is a leader and an instructor. But now apart from the law a righteousness of God has been manifested, being witnessed by the law and the prophets." Rom. 3:21. So it is plain that it is not the law's business to save, but to teach, witness, testify. Now, since it is of divine origin, it cannot but teach correctly, a righteousness of God in giving of a savior, is "witnessed by the law."

So we conclude that it is by grace through faith we are saved. Though a man should keep the law perfectly without the atoning sacrifice of Christ, he cannot have eternal life.

Fraternally,

L. F. GREGORY.

Ephesians 2:8-10.

I have been requested to give an interpretation of this passage. "For by grace are ye saved through faith; and that not yourselves; it is the gift of God: not of works lest any man should boast."

The design of the apostle is plainly to exclude from man all boasting with reference to his salvation. This fact should guide us in the explanation of his words.

The blessing. By salvation here reference is had not to the completed work, nor to that work in process, but to its beginning. "Are saved" means, not are being saved, but have been saved and are now in the resultant state, and hence "are saved." It is the opposite of condemnation; it is the release of the prisoner on his pronounced pardon.

The source. Salvation has its origin in the "grace" of God. Maclaren gives the best definition. "Primarily, it describes what we for want of a better expression, have to call a disposition in the divine nature; and it means then, if so looked at, the unconditional, undeserved, spontaneous, eternal, stopping, pardoning love of God. But there are no idle dispositions in God. They are always energizing, and so the word glides from meaning a disposition to meaning the manifestation and activities of it, and the grace of our Lord is that love in exercise."

To exclude all possibility of boasting the same truth is stated negatively—"not of works, that no man may boast." This is a necessary inference from the positive statement that salvation is of grace; it must proceed either from favor or merit. If by grace, then is it no more of works; otherwise grace is no more grace. If it be of works, then it is no more of grace, otherwise works are no more works—(Rom. 11:6). The apostle is so intent upon excluding the claim of all human merit that he leaves nothing to be inferred. By grace and not by works are ye saved, that no man may boast. It is God and not man who delivers, and he is disposed thereto by no virtues of man, solely by his

grace. Salvation could not have its origin in works, for its subjects were dead in trespasses and sins" (v. 1) nor was God disposed to deliverance by any god that was in them prior to this condition of spiritual death, for they "were by nature children of wrath," (v. 3).

The apostle does not exclude works under the Mosaic law and allow efficacy to those under the gospel. He was writing to Gentiles, (vs. 3-11), and the Mosaic ritual was never binding upon them. This negation simply defines more closely the phrase, "not of yourselves." Not of works is equivalent to not of yourselves. Paul evidently intends to teach that salvation did not have its origin in the works of man, but wholly in God's grace. Merit can belong only to that which one is under no obligation to do, and cannot therefore be predicated of man's works.

The efficient cause. This is not given in this scripture, but we know from many others that it is the righteousness of Jesus Christ, the reward of his obedient life and sacrificial death, freely bestowed upon, or imputed to, and graciously accepted in those who believe in the Son of God.

The instrumental cause. Salvation is through faith. This grace and duty is the medium. It apprehends, receives and appropriates the salvation which grace provides. Salvation is not on account of faith, but by means of, through it. One is saved by faith just as one lives by begging; subsistence is on what is received, and not on what is done. The aqueduct conveys the water; it does not furnish it.

"It is the gift of God." What? Salvation, or faith, or both? Leave out the italics and read, "God's is the gift." Observe the connection: "not of yourselves; God's is the gift." Some interpret, "and this faith is not of yourselves;" while others say, "and this salvation is not of yourselves." Reference to faith is sometimes excluded because of its gender, and it is urged that the neuter "it" or "gift" cannot have a feminine noun, "faith" as its antecedent. This, however, is not decisive, as may be seen from other passages. The clauses, "not of yourselves" and "not of works," are against the exclusive, or even the special, reference to faith. Why may not the reference be to salvation, not exclusively, but comprehensively? The whole thing, the blessed arrangement, salvation by grace through faith, is God's gift. If it had its source in man, if it were apprehended and received through an independent act of man, though originating in the grace of God, then he could boast before God; but if it is wholly of God's bounty, there is no ground for exultation. I understand the meaning to be that being saved through faith comes not of yourselves; it is a gift, and that gift is God's; salvation is deliverance, and God is the great Deliverer. This deliverance is not limited to throwing open the gates of prison, and inviting the prisoner to come out; it is also giving life to the dead man, taking him by the hand and leading him out.

Good works cannot be the source, the efficient cause, or the instrumental cause of salvation, because they are its aim and end. The spiritual life with all its powers and activities, is the workmanship of God, the product of the new creation in Christ Jesus. God's power in producing it was put forth in a creative act. Activity, work, must follow creation; it cannot precede it. God ordained, appointed, good works as the appropriate manifestation of this life, and the new life is inclined toward them as the fruit of its existence. (v. 10).

H. F. S.

Vicksburg, Miss.

Speech of Ernest L. Collins.

[Delivered on September 1st, before the Tippah Association, during the adoption of the Report on Education.]

BRO. MODERATOR: It is peculiarly embarrassing for me to make a speech on this subject to this audience, seeing before me so many of my schoolmates, class-mates and friends who have known me from my infancy up. However, I shall endeavor to say a few words on a subject which, to my mind, is one of the most important and serious questions that confront the youth of day. I believe the question of education is a more serious question than any that confronts the youth, save one, and that is the salvation of his own soul, and, too, I believe this question is more serious to-day than it ever has been in the past; and I predict that it is less serious than it ever shall be in the future; for we are living in an extraordinary age, in a progressive age, in an age of intellectual, scientific, and moral advancement.

Go with me into one of our large cities, and observe the great number of railroad trains that enter the city from all parts of the country, the city accommodations, the electric lights, electric cars, the telephone and telegraphic systems, and compare these advantages with those of a hundred years ago, and ask yourself what does it mean. Again, let me take you upon some high mountain, and show you, in one grand panoramic view, the ten thousand hills and valleys of the civilized nations, adorned with many school houses and churches within easy reach of almost every peasant in the land; and, too, I would have you observe the great number of high schools, colleges, universities, moral reformatories, and the asylums for the unfortunate, and compare these advantages with those of a hundred years ago, and ask yourself what does it all mean.

It means a great deal as I have just said, it means that we are in a progressive age; and my young friends, it means no less than this: that the age in which you and I are going to live will be the most trying age this country has ever experienced. The day is not far distant, when he who is not educated will be compelled to take a back seat in society, and whose voice will no longer be heard nor recognized in the political and economic life of our State. It has already become true that in some parts of our country the boundary lines of society are determined by education and not by wealth.

There was a time when fathers would toil diligently and labor incessantly to accumulate wealth that their children might roll in luxury and shine in jewels, when little or no attention was given to the improvement of the mind. We will be censure them too severely for this; for, perhaps, the age in which they lived required them to act as they did. Genius had not then arisen, and could not rise only in rags. Patrons of learning were few in number. The wealth of the Indies was more dreamed of than the Augustan Age of literature. Scarcely did one sickly, glimmering ray of light from the hallowed regions of the hill tops of science dawn upon the mind, from such a scene, the enlightened mind turned away in disgust.

That age has passed; men have grown wiser; they have learned that riches often take wings and fly away. It is now conceded by all that the best and richest legacy a man can leave his children is a good education; and to do this, he is willing to sacrifice his pleasures; and to do himself a pecuniary injury. This will never be a cause of regret with him for the destiny of the youth, the prosperity of the church, to a certain extent, I believe, and even this mighty nation's pride and boast depend on their training, intellectually as well as morally.

Parents, educate your children, and they will be objects worthy of your pride and consolation in your declining years; and remember that knowledge, like virtue, has its own reward, that tyranny and iron-handed despotism recede before the light of science.

A government can only be permanently based upon the virtue and intelligence of its citizens. And right here, my young friends, there is a great source of encouragement for you; and that is, our present legislators, senators, supreme judges, chief magistrates, great preachers, moral reformers, and all the world's great men whose views of progress are moulded on the past, are passing off the stage of action, and their places are to be filled by others. Our country calls upon the youth to qualify himself for he will soon be called into her service. She never singles out a lad of illustrious birth or of rich parentage to do her honor. She points to the youth of merit with, perhaps, not a nickle in his pocket, stamps her signet seal of confidence upon his brow, and claims him as her own. She pressingly invites all to come to her hallowed altar and inscribe their names on the roll of eternal fame. Before their visions, she spreads out her richest treasures and priceless enjoyments. She points to them in exultation and pride, and exclaims in tones of thunder, "Our sons, they are the property of our country."

I would that I could burn it into the very sinew of every parent here this morning the responsibility resting upon them as parents in this regard, and the true worth of an education given to their children. Every parent is treated by the strongest ties of kindred affection, by the sacred ashes of liberty's altar, by the shed blood that cements the fair abrics of American independence, by the promptings of weeping humanity, by a spirit of national pride and glory, and by a love of his offspring, to educate his children that they may become competent guardians of their liberties. Parents, educate your children and they will rise up and bless your memory for it, they will continue to rise up and call you blessed. Educate them and they will know their rights, and in knowing them they will maintain them. Educate them and blessings and privileges, enjoyed by the present generation will become traditional and perpetual. I repeat it—educate them! educate the rising generation; and the unhallowed altars of superstition, vice and immorality will crumble to dust, and their places be occupied by those of the living God, and true religion will rule the affections of each and every heart.

What can be an object of more lofty pride to a father than to have an intelligent son?

And on the other hand, what can bring more shame and sorrow to a mother's heart than what is termed a foolish son? Yes, Solomon was right when he exclaimed: "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." This alone should be sufficient inducement for the youth not to disappoint the just expectation of his parents.

My friends, let your ambitions for literary honor and distinction be high. Your design, like the great poet or statesman, to leave something so written, done, or said, that succeeding generations will not willingly let your memory die. I wonder whether there be one here who has not begun building a character like this? I, this beautiful morning, would draw aside the veil, and point him to bright, yes, brilliant beacons, blazing from the hill-tops of science, where he may read written in indelible characters the names of men and women, renowned for attainments that he or she may achieve. Who knows but that I address a youth that is destined to wield the sceptre of government? Perhaps, under the sound of my voice sits a young Washington, destined to lead our patriotic armies through a bloody revolution to victory, and preside as chief magistrate over this mighty nation. Under this humble roof there may be a young Bryan who will burst forth from his obscurity, astonish the world, cause the thrones of despots to shake and tremble to the very foundations by his original, irresistible eloquence. Within these sacred walls, there may be a young Edison who will catch the angry thunderbolt in the firmament of heaven, and lay it harmless at his feet; who, by his inventive genius, will almost revolutionize the scientific world. Perhaps, right here, in the brain of some nameless, not less dreamer, some awkward, bashful boy, whom the world would not even condescend to laugh at, the idea is silently maturing that shall transform and vivify the whole career of man. It may assume a physical or a moral bearing; it may bridge the Pacific, bridle the wildest waves of the Atlantic, and direct the power of the fiercest storm to impel our calm, majestic vessel directly athwart its raving breakers. There may be a young Clara Barton, whose philanthropic spirit will render her the angel of the sick-room, or a Mrs. Browning, a Jean Ingelow, or an Ella Wheeler Wilcox, whose genius will render her name immortal. All these and even greater than these are glowing anticipations for the youth, and may be realized by giving their minds the proper training and development now while young. You have only to aspire to qualify yourself, and be the pride, the glory, and the honor of your country.

Boys, I call you boys because I am one of you, you who have just passed from the care of teachers, who have launched out upon the great ocean of life, and have begun to gain a foothold in the great arena of civil action; you, I say, have an important part to act in this matter. Your age of manhood should inspire you with an ambition to play your part well. A bright and joyous future shines out before you; honors and distinctions are at your command; but remember, you must command them; you must rise or fall by your own exertions.

Let no obstacle discourage you, though it seems mountain high. You may conclude, as doubtless some of you have already, that because you are poor, you have no claim to literary honor and distinction. This, to my mind, is not discouraging in the least; and I believe you will agree with me, if you will only reflect for a moment, and briefly review with me the lives of the world's greatest men; for we find a large majority of them were boys whose parents were poor. I believe it is fortunate for a youth, aspiring to eminent distinction, to be poor; and I know it is fortunate for our country that we have and have had such boys among us; for the best and largest contributions to the sum of human science have been from those sons of genius, who, in spite of neglect and poverty, wrote their names high on the roll of fame, and proved themselves a blessing to the world. Franklin was the son of a soap-maker; Garfield split wood at twenty-five cents a cord after he became a man; Lincoln was a rail-splitter of Indiana; and hundreds of others might be enlisted in the same category; but where shall we go to find names of men more renowned than these? You must put on the gown of manhood; childish toys must cease to amuse you. A thousand hearts will rejoice at your success and renown in life. Then be not discouraged. Let the example of departed worth cheer and animate you. Let the example of Demosthenes in his silent cave by the noisy sea, encourage you. Let Edison's zeal and success brighten your hopes. Let these names be models for your imitation; and remember, that:

"Honor and shame from no condition arise,
Act well your part—there the honor lies."

Mexico.

COAHUILA BAPTIST ASSOCIATION.

We have just closed the 17th annual meeting of our Association. In every particular it was a success. Missions, Education, General and Ministerial, Self support, Literature and Temperance were all well discussed.

The preaching was of a high order and greatly appreciated by the large congregations which gathered every night to hear.

The daily sessions were well attended. The general verdict, as expressed by almost every one, was, that this was the best Association that we have ever had.

THEOLOGICAL INSTITUTE.

Immediately after the Association we held a "Theological Institute," which we all enjoyed greatly. Dr. Chastain, of "South Mexican Mission," came and gave us six fine lectures on the Pentateuch. The brethren asked for their publication in book form.

Bro. Eliser Recir gave us some good studies on the life of Paul. Bro. Bernmen, from Zacatecas, gave us a daily lecture on Spanish Grammar, which were of great profit to all present. All the sessions of the Institute were well attended by many others besides the workers for whom they were specially held. The Institute was pronounced a success by all the brethren.

There was more enthusiastic interest manifested than I have seen before in our work along this line.

We saw three baptized last Sunday night as the immediate results.

Yours truly,

A. C. WATKINS.

TORREON, Sept. 18, 1900.

BROKHAVEN NOTES.

The meeting with the Brookhaven church, that was protracted through two weeks, closed on Saturday night last, when the sacred ordinance of baptism was administered to the candidates by Rev. T. N. Compton, who had conducted every service. There were 27 accessions to the church and, perhaps, fifty conversions; and the services all through the meeting were characterized by power and deep spiritual interest. Rev. T. N. Compton accomplished what no other minister has done for years in Brookhaven—he attracted the people, who came in large crowds at almost every service. Even the morning services were well attended. Where other like meetings have had an average of a dozen to attend, these, numbered from 50 to 75 every day.

Our church were unanimous in their invitation to Bro. Compton to conduct their meeting, they having learned to love him for his work's sake, when he assisted in a meeting here four years ago, and it will probably not be so long a time before he is again invited to come among them.

Immediately following the meeting, a most delightful "service" was held at the home of Rev. R. J. Boone, where there congregated together, one evening, representatives from nearly every Baptist family in the town. The "results" of this meeting were a liberal supply of groceries for the good man's use, beside a purse; all of which but poorly expressed the esteem and appreciation of Bro Boone's many friends, who have watched him faithfully laboring in the Master's vineyard "in season and out of season" for many years, regardless of wind or weather, or pecuniary reward. The "pounding," so conscientiously given and heartily bestowed upon him was a labor of love, pure and simple:

"Our work shall still be better for our love,
And still our love be sweeter for our work."

May God bless His laborers every where, and put it into the hearts of those who can, to help lift their burdens for them and cheer them always with loving sympathy and tender care!

Our church are rejoiced that Rev. R. H. Purser has accepted the call to become their pastor. His labors will begin at this place upon the first Sabbath in October. Bro. Purser will move his family to Brookhaven. We are all hopeful, and believe that Providence has directed our choice of a pastor and aided him in his decision to come to us.

LENA M. HOBBS.

The Religion of Benjamin Franklin.

BY W. A. HAMLETT.

A biography of Benjamin Franklin has recently made its appearance from *The Century* press. One of the twelve chapters of this book is devoted to the religion of the great philosopher, in whose history all Americans

are interested and whose religious belief Christians are especially anxious to know.

I. He was a Unitarian.

His confession is: "I believe in one God, the Creator of the universe—that He ought to be worshipped." But as to the Son, Franklin has this to say: "As to Jesus of Nazareth—I think his system of morals and his religion the best the world ever saw, or is like to see; but I have some doubts as to his divinity." (p. 174.)

II. He was not an agnostic in a general sense, but came perilously near being so. "I never doubted the existence of the Deity," he says; yet there was a way in which he did doubt. He believed in the Deity, as Franklin, the scholar, who was ashamed not to do so. Franklin, the scientist, saw a god in chemistry, and to Franklin, the astronomer, the heavens declared the glory of God; but Franklin, the sinner, was never smitten with a consciousness of guilt, nor made to trust God for salvation. His belief was of the brain, while 'tis "with the heart heart man believeth unto righteousness."

III. He believed in prayer, as "Poor Richard's" advice was, "Work as if you were to live 100 years; pray as if you were to die to-morrow."

Moreover, his belief in prayer is explained in his own words: "Serving God is doing good to man, but praying is thought an easier serving."

Franklin even went so far as to compose a prayer-book for his personal gratification, yet on another occasion we find him ridiculing the prayers of certain others.

IV. He was not an Arminian, which we know from his having said concerning good works. "I am far from expecting that I shall ever merit heaven by them." But in another place he says: "Our recommendation will be, that we did good to our fellow creatures." (p. 155.)

V. He believed in the immortality of the soul. "This is rather an embryo state, a preparation for living. A man is not completely born until he is dead." Thus does he speak.

VI. He did not honor the Sabbath. The author of his biography says Dr. Franklin "in France adopted the custom of the country and observed it as a fete day, on which he entertained friends, went to the opera," &c. This point is treated at length, but we must be content with a bare mention of it.

Yet this strange composition of religious contradictions advised Tom Paine not to print his "Age of Reason," saying to Paine: "You strike at the foundations of all religion. The consequence of printing this piece will be a great deal of odium drawn upon yourself, mischief to you and no benefit to others. He that spits against the wind, spits in his own face."

Shall we not do well to learn something from Franklin's life?

1. Great men are not always safe leaders. He who is able to pilot a steamer into port, is not necessarily able to pilot a soul into the Haven of Rest. Franklin could lead patriots, but he couldn't lead saints.

2. "Ye cannot serve God and mammon." The great statesman was so busy attending to his country's affairs, that he had no time to seek the Kingdom of God. The world robbed Franklin of all his time.

3. One thing thou lackest, may we have been said to Franklin. He had no Savior. He believed not in the divinity of God's Son, thus robbing himself of the only means of salvation. For there's but one name under heaven given among men, whereby we might be saved and the eminent philosopher stabbed that name dead at his feet. Poor Richard!

Some Choice Men of the Pew.

NATHAN MANLEY BERRY.

It has occurred to me that the world suffers greater loss by death than by fire. If the entire city of Louisville, Ky., had burned to the ground the loss to humanity would not have been so great as the death of Dr. John A. Broadus. It seems probable that a man cannot transfer his learning and influence as he does his goods and chattels. But all things are well ordered by kind Providence. Really, some men appear to live too long. They lose their power and mind before they are deprived of their vigorous body. In reading Macaulay's essay on the Earl of Chatham, one wishes the great orator had died twenty years before he did. Some people retrograde in old age after spending an honorable youth and young manhood. Nero was, in early years, a friend of the good. Some permit themselves to grow senile in their last years. Everything appears to them to be going wrong, and everything doing wrong. So we must be willing to let things remain as they are. What we have before us in the world is, to adjust ourselves to our environments, and do the best we can in our circumstances, to permit the Lord to run his side of the affairs of life.

Nathan Manley Berry was born in Anderson District, S. C., April 15, 1824. His grandfather, Hudson Berry, was born in Virginia, in 1752. He moved to Greenville District, S. C., in 1775, five miles south of Greenville. Here he accumulated a large estate. He built mills and a cotton factory on Reedy river. Reedy river is noted for its fine water power. There are falls on the river in the city of Greenville, which, perhaps, "in most ancient times" had much to do with the location of the town. Thirty years ago I was in the part of the country in which Hudson Berry settled, having gone down there with Dr. Manley J. Braker to fill an appointment, when Dr. William Williams had long been pastor.

William Berry, the father of N. M. Berry, was born in South Carolina in 1780. In 1805, he married Elizabeth Halbert. His home was in Anderson District until 1838, when he moved to Pickens District, where he stayed eight years prior to his removal to Tippah county, Miss., in 1846. His oldest son was Col. Joel H. Berry, who lived six or eight miles south of Ripley. He was the father of W. E. Berry of Blue Mountain, and J. S. Berry of Baldwyn. Dr. J. F. Berry, who lived at Redland, father of W. E. Berry, of Birmingham, Ala., was the second son of William Berry. N. M. Berry, his third son, and Micajah Berry, of Chhatta, his youngest son. We know of his daughters by their sons. Elder J. R. Burress is the son of Sarah Berry, Elder Jeff Rogers, the son of Carrie Berry and Micajah Knox, of Memphis, Tenn., the son of Elizabeth Berry.

Mr. N. M. Berry has an extensive connection in our State. On January 15, 1851, he married Miss Jennima Ball, daughter of Elder Martin Ball, who is a brother of Elder Lewis Ball, and father of Elder Martin Ball, of Paris, Tenn., and of the wife of Elder L. R. Burress. The daughters of Mr. N. M.

Berry married George W. Leavell, F. S. Leavell, Martin B. Pitts, and Elder R. A. Cooper, which broadens the circle of the relationship. His nephew, Elder W. E. Berry married Miss Modena Lowrey, and Dr. R. M. Leavell married his niece. Elder Joel Halbert, who lived near Columbus, was his maternal uncle, and Gen. Reuben Davis, of Aberdeen, married his cousin. He was also related to John O. Gresham, of Pontotoc, and Joel Acker, of Aberdeen. The wife of Gov. Joseph E. Brown, of Georgia, was his cousin. I might run the lines out further, but I begin to feel weary.

Mr. N. M. Berry came to Mississippi in 1846. All the family of William Berry came west together. Mr. N. M. Berry taught school for awhile near Academy church in Tippah county. He settled at Cherry Creek, Pontotoc county the year after his marriage, where he entered upon the mercantile business, and where he spent the remainder of his days. The circle of his influence extended year by year. His store at Cherry Creek was on the Ripley road, eight miles north of Pontotoc. He was well known in all the northern part of the State. Not less eminent was his brother, Col. Joel H. Berry, the father of Elder W. E. Berry, of Blue Mountain Female College. Col. Berry was a man of remarkable refinement. It is seldom we find one of more polish or of better command of a choice vocabulary than he possessed. His speech was at all times dignified, and his bearing, invariable its in courtliness. He represented Tippah county in the State Legislature for several terms before the Civil War. He was of the type of the Southern gentleman, who gave prestige to the South before the civil strife.

Mr. N. M. Berry was a warm advocate of the Sunday-school. He permitted nothing to dampen his ardor in the work. In the children of his neighbors, he saw boys and girls of fine possibilities, and he did not relax his energies in extending to them inducements to attend the Sunday-school. Before the war, his Sunday school was not at any time large. It would have seemed to many superintendents discouraging, but his efforts showed no abatement of zeal. Before the days of the International series, he used in his school the question books, and, in a short talk after the classes had concluded their work, did not fail to impress the lesson of the morning. He gave little cards to the children to encourage attendance. I yet remember a card he gave me when I was a lad of seven summers. It had on it a picture of our Savior bearing his cross on his shoulders, and under it was this stanza of poetry:

"The cross, its burden oh! how great!
No strength but his could bear its weight.
No one but him would undertake
To bear it for the sinner's sake."

In 1879, Dr. A. J. Quinche, of the University, was at Cherry Creek attending a meeting of the Chickasaw Association. On Sunday morning, he made a speech before the Sunday-school. He said, he had observed the correct deportment of the young men who went to the University from that part of the State with peculiar delight, but did not know the cause for the effect until he saw that Sunday-school, and knew something of its superintendent.

Mr. Berry was eminently a helper. His constant effort was to encourage boys to make useful men. It has not been my privilege to know his equal in this line of effort. Many, who are now useful men, have felt the impress of his kindly attention and timely advice. Dr. J. B. Gambrell began preaching in the homes of the people while staying at his house. Elder Martin Ball, of Paris, Tenn., was as a member of his family when he was receiving his education for the work of the ministry, and when he first showed his remarkable power in pulpit delivery. I am sure I shall be indulged in some statements here of a personal character. Nearly a half century ago, a little boy went, now and then, to the store of this good man, which was a little log house by the roadside. The world was new to the lad's observing eye. The few articles of merchandise in the store were objects of beauty to him. The man behind the counter was so neat, and his speech so kindly. The round, full eyes of the little boy glittered with amazement, and rapidly observed all the articles of merchandise. Just before the little boy would leave the store, the merchant would smile on him, and give him a little stick of striped candy, two or three inches long, which was too precious to be eaten, but was permitted to gradually melt in his mouth. That was nearly a half century ago, but memory holds the image of the inspiring face in all its pleasing outlines, as if it was but yesterday that the good man stood behind the counter.

In one of the rooms of my house now hangs a beautiful hunting horn, which Mr. Berry presented to me in 1866. Until my marriage, it was kept in my trunk, and since that happy event, it has been an ornament in my house. For thirty-four years it has been a memorial of one who in my youth was almost the same as a foster-father. These lines are written with a massive gold pen, which I have been told cost \$18.00, but which to me could not be represented by dollars and cents. It was a present from Mr. Berry in 1868, thirty-two years ago. He told me when he gave it to me, he hoped it would be used for good, and that it would write things that would honor God and help the world. It yet moves without noise on the paper, and is always ready for service. Ah, how many foolish things I have made it write! But can we not agree that it has done some good work? The good man who gave it has for years been in the peaceful slumber of the grave, but this morning as the skies are overcast, and the rain drops fall on his grave, the pen moves cheerfully on, as if having caught his spirit, and seems to have caught his spirit, and seems to glide with gladness when it is called on to write of the good man, or to pen something for the young.

On May 4, 1896, Mr. Berry went away from us. He could not leave us in the sombre fall, or the bleak winter, but he "slipped out" when flowers were full blown and merry mated birds were singing in the leafy bowers. When all nature was springing into new life, when cold winter was gone, he assumed a new form in a better world than ours. Who could wish him a day less inside the pearly gate, or cancel one joy of the fadeless world

for a moment in his presence under the frowning clouds?

His grave may be found in the old churchyard at Cherry Creek. He sleeps with the Lord's nobility. The tall oaks, with their broad crests, stand as solemn sentinels about the sacred enclosure, sacred not because a few chanted phrases have been spoken by a mitred priest, or as the resting place of those who have received the hollow applause of men, but sacred because in it rests God's anointed. The dusts of great preachers there mingle with the clay. The ashes of the mothers in Israel, not confined to a narrow urn, but in the warm, genial ground, there enhance the earth's value more than the gold veins of the fruitful mountain. There rest all that is mortal of some of the choicest men of the pew, that have done honor to the cause of Christ. In that chosen spot are the remains of Bruton Gambrell, Henry Pitts, Elijah Smith, N. M. Berry and others their equals in the years of the past. When the sun shall be darkened, and the pale moon blush into crimson, when the scroll of human life shall be written out in full, and rolled up for the archives of heaven, no spot in Mississippi shall furnish more men and women to stand near the throne of Christ than that modest churchyard at Cherry Creek.

Z. T. LEAVELL.

THEIR INTERESTS IDENTICAL.

Farmers, Ginners and the American Cotton Co. Share Roundlap Savings.

Certain Southern papers are publishing articles designed to prejudice against the roundlap bale those who do not know their origin or purpose. They are paid for by the square bale compress associations, whose interest is, not that the farmer's cotton shall be baled in the way that will bring him the most money, but that it shall be put up in bales that will have to be compressed. The people of the South are not to be caught with such chaff. The favor with which the roundlap bale is received wherever it has been introduced is due to its merit alone, and to the fact that the producer receives more money for his cotton in this form than in any other package. He will continue to use the roundlap bale so long as he finds it profitable, and no longer.

The interests of the farmer, the ginner and the American Cotton Company are identical.

The farmer has his cotton put in roundlap bales because the savings which accrue in their marketing enable the buyer to pay him a premium sufficient to pay the baling charge and leave him a substantial profit besides.

Much as compressmen would like to have farmers believe otherwise, the American Cotton Company has no purpose further than to secure for itself a fair share of these savings. Its interest lies in enabling the presses which it builds to bale as much of the Southern cotton crop as possible. In order to insure this result it is essential that cotton growers find profit in the use of these presses, or they would not patronize them. To this end and in order that the full savings of which round-

lap bales are capable might be realized, the American Cotton Company became a buyer of roundlap bales, paying for them a premium above the market value of square bales. Thus the rental which the company charges for the use of its presses by ginners who prefer lease to purchase, is paid by neither the farmer nor the ginner, but by the cotton buyer (whether the American Cotton Company or some other) and it is paid out of the savings.

Beyond insuring that cotton in roundlap bales shall in all cases sell for the premium to which it is entitled and which is paid for it at the mills, the company does not go. Its cotton agreement does not require that a single bale of cotton be sold to the American Cotton Company. Ginners are free to buy or lease presses, and every roundlap bale, with all of its advantages, can be bought in open competition by any responsible buyer and handled through to the mills, with all of the resultant savings, but wherever the ordinary cotton buyer declines to purchase roundlap bales on this basis, the American Cotton Company stands pledged to buy them.

The farmer who patronizes a roundlap gin plant may retain as complete control over his cotton as if he took it to an old-style gin house. If he does not wish to sell his cotton he can have it custom ginned and keep his roundlap bales until such time as he is ready to dispose of them, with the assurance that they are always saleable at the full market value of the cotton, plus an increased price because it is in roundlap bales. If he likes he can arrange with the roundlap ginner to ship his cotton to the American Cotton Company to be held for him and, under all ordinary circumstances, draw against it to 80 per cent. of its value. The American Cotton Company has in this way largely assisted those who desired to hold their cotton. It makes no commission charge for such business.

Judson Baptist Association.

The meeting of the Judson Baptist Association was held with the church at Hopewell, Thursday, Friday and Saturday before the second Lord's day in September, 1900. The appointee being absent, Elder W. N. Swain, of the Aberdeen Association, preached the introductory sermon, which was well done to the edification of the brethren. There was a good turn out of messengers from most all the churches. The Association was organized by electing the former Moderator, Deacon R. S. Thomas, as Moderator, and Bro. Thomas being a man full of the love of God and who takes a delight in the work of the Master, makes a presiding officer excelled by none. He is one of the leading members of the Association.

Brother Steve Turner was elected clerk and well understood how to keep a correct record of the proceedings of the body, and Deacon J. A. Williams was elected to take the money in hand. I wish to say our former Treasurer, Bro. J. M. Armstrong, passed to his reward a short while before the meeting of the Association. He had been Treasurer for fifteen years and we cannot tell how very much we missed him, but we are

glad that after awhile we will shall meet him again. Brother Williams is a man of good business principles and will make a first-class Treasurer. From the letters there seemed to be peace and harmony prevailing in our churches, for which we praise the Lord. The report of the various committees were all brief, but the discussion of the subjects showed a good interest in all things fostered by the household of faith. Elder Swain was again to preach on the second day, which he did with great zeal, his subject being "The Gospel of Christ and the Power of God unto Salvation to Every One that Believeth." The brethren were very much edified on hearing the sermon.

The writer was appointed to preach on Saturday, the last day, which he did to a large and attentive audience. The theme was taken from that old Baptist epistle, Eph. 6:30. For we are members of his body, of his flesh, of his bones, and being from such a source it could not have been otherwise than Baptist, but that is for others to say; but I will venture to say this: There was no Mother Hubbardism in it; there were several things connected with the session to make it a good one, among them was, that there were no newspaper agents, and the Committee on Publication did the right thing when they said in the report that we should all take THE BAPTIST, our own State paper, published at Jackson, Miss. I have heard some reports which recommended perhaps from 3 to 6 such papers. Now this should not be; if any want to take these let them do it. We had good speeches for missions, ministerial education, and ministerial support, and we are glad we can get along without someone coming and begging us to do our duty. We have beggars along this line now in our midst, however. We are glad to have any who will come and stir up our poor minds on these things.

We at the close sung that good old hymn, "How firm a foundation," gave the parting hand and was dismissed by prayer, to meet with the Pleasant Hill church, on Thursday before the second Lord's day in September, 1901.

We feel there is a bright future yet for the Judson, though there are but few preachers, yet the Lord blesses their work and we have quite a host of lay members who are workers and some young men just coming on in the ministry, and we must attempt great things for God, and expect great things from God. Bro. Editor, do as you think best with this, while for the encouragement of our people, I would like to see it in THE BAPTIST, yet do as you, in your good judgment, see fit. God bless you.

J. L. FERGUSON.

Life Insurance Fables.

THE RESOURCEFUL RACCOON.

"I should like to marry your daughter," said Rac Coon to old Mr. Possum.
"Can you support a family?"
"Yes, I have a good salary."
"Any capital land by?"
"N-n-no."
"Then, if you should die, I should have my daughter back on my hands—and—with twins, perhaps."
"I carry some insurance on my life."
"How much?"
"Fifty thousand dollars."
"What? Fifty thousand? Bless you my son! She's yours!"

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A limited number of valuable advertisements will be inserted.

All communications of business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The Last Door Opened.

Thibet, so long characterized as the "forbidden land," has recently through her grand lama thrown wide open her doors so long hermetically sealed. This almost unknown country, the last in the world to receive Christianity, now stands with open doors inviting commercial progress, civilization and Christianity. This country is in central Asia, bounded on the north by Mongolia, on the east by China, and on the southwest by Hindustan. It has an area of about 800,000 square miles, and an estimated population of 5,000,000, about one-twelfth that of the United States. It is tributary to China, held in subjection by a Chinese army distributed in the principal cities. The religion of this country is a species of Buddhism. The ancient practice of polygamy is said to still survive in some parts of Thibet. Thibet though a vassal of China, has always possessed a rebellious spirit and has always sought an opportunity to throw off the Chinese yoke. At last, while China was engaged by the allied powers of the world, Thibet saw her opportunity and seized it. China's effort to deport all white men was Thibet's opportunity to open her doors to all. The fact that China adopts one policy is sufficient reason for Thibet to take the opposite, so great is her antipathy to China.

We have felt from the start that China's atrocities would give more open doors for the missionaries of the cross. These disturbances in China were God's way of trying China's hands so Thibet could go free. Presently other bands of ignorance and superstition will burst asunder giving wider doors of ingress to China. Then we shall see the missionary enterprise strengthened throughout the heathen world. Then let Christian people not be dismayed. But let them redouble

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their efforts for a mighty onslaught upon heathenism. The clouds so portentous of evil a few weeks since are now breaking away, and through the rifts are seen the dawning of a more glorious day for China and for Christianity.

Wars always precede great revolutions, and this case will be no exception to the general rule. Let pastors stand strong with God for the evangelization of the world. Instruct and encourage your flock in enlarged gifts to missions, assuring them that it is the Father's good pleasure to give them the kingdoms of the earth for Christ. Our Baptist people will give money for the spread of the gospel of God's Son, if they are instructed and lead by the pastors. Let no pastor be faint-hearted, but let every one be courageous and strong.

The above news of Thibet's open doors comes through the Roman Catholic Bishop Biet, vicar apostolic of Thibet, and is accepted as a correct representation of the Thibetan affairs.

WAY NOTES.

We had the pleasure, last week, of attending the fortieth session of the Tishomingo Association, which met with the Mt. Olive church. This pleasure was increased by the fact that, in company with Dr. Rowe, we were entertained by Sister A. P. Nelson, in whose home we spent some pleasant hours two years ago. Bro. Arthur Flake and wife, of Winona, were visiting Sister Nelson, who is Sister Flake's mother. Pastor L. R. Burgess had everything in readiness for the comfort of all who attended.

Hon. E. S. Candler, Congressman-elect from the First District, was re-elected Moderator, and G. W. Dudley, Clerk. Rev. J. S. Berry, of Baldwin, preached the introductory sermon, on the subject of The Lord's Supper Within Bible Limits. Bro. Berry's presentation of this question was strong, helpful, scriptural. We hope soon to treat our readers with an outline of this sermon.

We also had the pleasure of attending the Union Association, held with the Hermanville church, of which Rev. S. M. Ellis is pastor. After the election was had S. R. Young was announced Moderator, and T. J. Barksdale, Clerk. The reports from the churches showed them to be in a healthy condition. This Association is now eighty years old, and is active and in line with all our denominational work. We had the pleasure of entertainment in the home of Bro. J. W. Clark, presided over by his young daughter, Miss Ella. The Twentieth Century Work received due consideration.

The Bogue Chitto Association met on the 22nd inst. with the Osyka Baptist church. Rev. S. W. Sibley was elected Moderator, and S. C. Walker, clerk. This body is now thirty-one years old, and represents more than three thousand members. It seems to be fully in line with all the work fostered by the Convention Board. Our home was with Dr. Geo. Nesmith, who and his estimable wife, exerted themselves for our convenience and comfort.

Dr. Rowe, our untiring Secretary, attended these three Associations, doing some very

fine work in the interest of missions, State, Home and Foreign.

THE BAPTIST made encouraging progress at all these associations.

Napoleon Meeting.

It was my privilege to assist Rev. James G. Sibley in a meeting of a few days, at his home church, at Napoleon, embracing the 2nd Sunday in this month. The rains interfered with the congregations; still the interest was good from the beginning. From time to time many presented themselves for prayers, and a number publicly confessed Christ as their Savior. Four were baptized. During the meeting Bro. Freeman Jones was ordained a deacon. He is the Superintendent of the Sunday School and is a fine church worker. I think Bro. Sibley is doing a great work in his field at Nicholson, Napoleon, Logtown, Pearlinton and Bay St. Louis. He ought to have the sympathy and prayers of the brethren throughout the State. I enjoyed very much my stay in his home with his interesting family.

J. B. SEARCY.

Mississippi College Opening.

Mississippi College opened its fiftieth annual session Wednesday with an enrollment of two hundred and ten, which has since been increased to two hundred and thirty. This is a record breaker in the history of the College, and means that three hundred will be on the rolls before Christmas. Heretofore the largest attendance on opening day has been only one hundred and sixty-five, and the largest enrollment for the entire session reached its maximum during 1888-89, with two hundred and fifty-nine. The president, faculty and students justly feel jubilant, and enter upon the year's work with gratitude to God and the denomination which has so loyally supported the College in its days of adversity.

A healthy, invigorating college spirit permeates us all, and already a magazine staff and an invincible base-ball team have been organized. They are ready for the fray with our sister colleges, and invite friendly competition.

"Zip, zam, zoo. Ha, ha, ha,
Hocrah, loo. Yellow and the blue.
Hullabaloo, balah,
Hullabaloo, balah,
Mississippi College,
Rah, rah, rah!"

Very sincerely,

CHARLES HILLMAN BROUGH.

Hobolochitto Association.

The Hobolochitto Association will meet with White Sand church 8½ miles west of Poplarville, beginning Wednesday, Oct. 10, and there will be conveyance at Poplarville to convey out any that may come and you are all invited. We want a good representation from the brotherhood at large.

J. M. SAMMONS.

September 27,

Sunday School.

LESSON FOR SEPTEMBER 30, 1900.

REVIEW LESSON.

BY W. F. YARBOROUGH.

For three successive quarters the lessons have been grouped under the general topic, "The Great Worker at His Work. By way of practical application, the Golden Text for the last quarter has been,—"Be ye doers of the word, and not hearers only, deceiving your own selves." (Jas. 1:22)

Severally considered, these topics have been treated as shown below:

Lesson 1.—The Great Worker appears "Manifesting his Wonderful Character." This he does (1) On the Mountain, where he shows power over men and nearness to God; (2) On the Sea, where he walks calmly over the heaving billows, allays the fears of his disciples, and rescues the sinking Peter; and (3) In the Boat, where he permits worship of himself and reverent adoration.

Lesson 2.—Jesus here appears "Declaring his Ample Sufficiency." This he does by showing himself (1) Sufficient to Discern the motives of the men about him; (2) Sufficient to Sustain their lives by meeting their bodily wants; and (3) Sufficient to Save for this life and the eternal life beyond.

Lesson 3.—In this selection Jesus is "Testing the Strength of Faith." (1) The Parties Concerned are the Lord and the Syrophenician woman, her daughter and his disciples being incidentally involved; (2) The Test Applied touched her alien nationality and turned upon his discouraging words; (3) The Victory Gained by her persistency consisted in his approving words and the daughter's complete cure.

Lesson 4.—Here we find Jesus "Evoking Confession and Disclosing Truth." (1) The Confessions Evoked are those of the people as reported by the disciples, and that of the disciples themselves as voiced by Peter; (2) The Truths Disclosed concern revelation, the church Apostolic authority, Christ's sufferings, and human consecration.

Lesson 5.—In this lesson we see Jesus "Receiving the Endorsements of Heaven." (1) The Witnesses were Peter, James and John; (2) The Transfiguration involved his person and his raiment; (3) The Endorsements were from the visitors, Moses and Elijah, and from God himself, who audibly commended Jesus as his beloved Son.

Lesson 6.—By a wonderful sweep of condescension, after the high honors of the last lesson Jesus here appears "Honoring the Children and the Childlike." His presentation makes (1) The Child a Model, contrasting its spirit with that just then shown by the ambitious and disputatious disciples. He further makes (2) The Child a Representative of himself, both in favors extended or offenses given. He also makes (3) The Child a Favorite with angels, with himself and with the Heavenly Father.

Lesson 7.—Jesus is here found "Enforcing

THE BAPTIST.

Christlike Forgiveness." He states and illustrates (1) The Forgiving Spirit, thus meeting the point raised by Peter; (2) The Unforgiving Spirit is similarly presented, by way of contrast; and then follows (3) The Final Decree on the subject as issued by an earthly king, and also by the King eternal.

Lesson 8.—In this lesson Jesus is seen "Disclosing Divine Power." This appears (1) By the Lord's Act, making perfectly sound a man born blind, and doing it with such perfect ease and by means so simple. This disclosure is further made (2) By the Man's Testimony, in which the facts are plainly stated to all comers, and are adhered to with immovable tenacity.

Lesson 9.—With most lovely simplicity Jesus here appears "Disclosing Divine Tenderness." This is seen (1) In the Call he Extends as a shepherd to his sheep; (2) in the Blessings he Bestows, covering the best things of this life, and, in addition, life eternal. It is further seen (3) In the Purposes he Cherishes to gather all his flock from all lands and through all ages, and to unite them under himself as one great flock.

Lesson 10.—Needing additional laborers in his efforts, Jesus undertakes the task of "Qualifying Workers for their Work." This he does (1) By Official Appointment; (2) By Specific Instruction; and (3) By Rich Endowments, whereby surprising results are obtained.

Lesson 11.—In this wonderful parable, Jesus is "Illustrating True Neighborliness." There is (1) The Introductory Interview between the lawyer and himself; (2) The Illustrative Parable, which exposes the fundamental truths of the case; and (3) The Personal Application, so close that it cannot be evaded.

Lesson 12.—Jesus is here "Displaying the Folly of Worldliness." He deals with three aspects of this sin, namely: (1) Covetousness, as seen in him who opened the conversation; (2) Selfishness, as seen conspicuously in him whose case is used for illustration; and (3) Anxiety, which is a vigorous root of both covetousness and selfishness.

Lesson 13.—In this last lesson of the quarter, Jesus is "Enforcing the Need of Watchfulness." His first presentation is of (1) Watchfulness Commanded by a series of injunctions. Then he presents (2) Watchfulness Rewarded with a blessed variety of honors. In conclusion he presents (3) Negligence Punished.

All these lessons enforce the advice of James, that we should be "doers of the word, and not hearers only."—S. S. Times.

Steens Creek.

I send you an account of our protracted meetings. The meeting at Antioch embraced the 4th Sunday in July, and continued eight days, with thirty-nine accessions. The pastor did all the preaching. The attendance was very large throughout the meeting.

On Saturday before the 5th Sunday in July our meeting at Cato began. Bro. Bee Culpepper, a young minister of good promise, who is teaching school in the vicinity, preached for us on Saturday. Our people were delighted with him. On Sunday morning, Rev. W. S.

Culpepper, of Gloster, came and did all the preaching. He had helped us before at Cato, and we knew what to expect.

We were literally thronged by crowds of people anxious to hear the preaching. Culpepper was fresh, and at his best from the beginning to the end. We closed Friday, having received ten new members. This is my old home church. I was baptized, licensed and ordained by authority of this church, and have been pastor seventeen years. There has never been a dissenting vote or a murmur against the pastor that ever came to his ears. And our congregation has grown until our house will not begin to accommodate the people. Think, Bro. Editor, of a church that could put up with this scribe for seventeen years, without a murmur, and imagine, if you can, what sort of people they are.

We began at D'Lo the 1st Sunday in August. Bro. Culpepper remained with us only two days. There is no church at this thriving town on the G. & S. I. railroad. The meeting was conducted by authority of the Cato church. The services were held in the open air. We closed on Thursday. Received by baptism four. We will organize a church at this town in a very short time.

On Saturday before the 2nd Sunday, we began at Steens Creek, the pastor doing the preaching until Monday, when Bro. W. F. Yarbrough came to our relief, doing all the preaching. We received ten members. Yarbrough captured our people by his earnest, strong preaching.

The Saturday following, Bro. J. P. Williams, of Silver Creek, came to assist us at Dry Creek, and for six days he held forth the word of life with great power, to the apparent delight of everybody. And by a unanimous vote, was requested to assist us at the same time next year. (D. V.) We received ten for baptism. I have been undershepherd for this flock for sixteen years, and am perfectly satisfied that many churches like Dry Creek have a much better preacher and pastor than they do, but I believe that no pastor has a better little church.

I have assisted Bro. S. W. Sibley, at McComb City, Bro. J. P. Williams at Bethany, and Bro. W. S. Culpepper at Zion Hill, this season.

I am now at home in bed, with a bad foot, caused by a tack in my shoe. It came very nearly going into blood poison. But think I am improving at present.

Forgive this long letter, I promise not to trouble you any more for a long time, I am,

Your brother,
J. R. JOHNSTON.

New Albany.

The church at New Albany, in conference yesterday, gave the present pastor, Rev. E. E. Thornton, a unanimous call for an indefinite time. The church has prospered under Bro. Thornton's leadership. He has now been with us nine months, and during that time the church has moved up from two Sundays in a month to full time; 64 have been added to the membership, and the contributions to missions have about doubled. We are hopeful for the future.

S. R. KNOX.

September 24.

The Home

Formative Influence

All the wise words that are poured into a child's ears from birth to maturity, says the New York *Evening Post*, cannot begin to equalize the weight of influence absorbed by watching the actions and accepting the practical decisions of its father and mother.

Often in this way children of parents of low aims get their schoolmates' and playmates' views of right and wrong in a marvelous degree. Remonstrating with little vandal hands ruthlessly tearing off the branches of a climbing rose, planted to hide an ugly painting, a serious, earnest pair of honest gray eyes met mine, and a steady, thankful voice answered: "My father says it's right to pick everything outside the fence; what's on the road doesn't belong to any one." The whole question of ethical right lay shaded in the bottom of the inquiring little heart. Inside, if she picked, she was liable to punishment; outside she need not fear the law, therefore it was right to destroy and deface to the extent of her small powers. This seemed an illuminating instance of what a propaganda one home can become on such points of honor and integrity.

Many parents shrink from letting their children play with, or from permitting their school boys and girls to form friendships outside of certain social restrictions; there is some cause to ponder this many-sided question. "Closely should we guard our dear ones from vicious or vulgar contact, but reaches of *conscience* are sooner reached than the inroads of premature worldliness, and the child of good, respectable working man or woman often proves a more wholesome companion than the little sophisticated son or daughter of a wealthy household, whose play hours have been spent in city parks under the care of foreign maids. — *Watchman*.

SHIELDS—LATHROP

Bridgeport Young Lady Married in London—Groom Formerly Wed Here.

(Bridgeport Morning Union, Sept. 6, 1900.)

London, Sept. 5.—Miss Christ Church, Woburn Square, to day, James Van Allen Shields of the Columbia Phonograph Co., and Miss Roselle Lathrop of Bridgeport, Conn., were married by the Rev. J. J. O'Leary, vicar, vicar. Mr. Shields is a native of Washington, having served an ap-

prenticeship on the Evening Star, and he has been with the Columbia Phonograph Co. in St. Louis, Bridgeport and finally in this city, where his position is one of the greatest importance.

Miss Lathrop is a native of Bridgeport and is well known as a teacher of languages. She is the daughter of the late James Clark Lathrop, an eminent American geologist. Among those who were present at the wedding to day was Miss Adele Lathrop, of the New York Normal College, sister of the bride, who is just completing a European tour. She sails for America to-morrow.

Mr. and Mrs. Shields will spend their honeymoon on the continent.

The Basis of Happy Unions.

You do not describe any one by repeating a catalogue of his qualities. The one of whom you have been speaking appears, and straightway all the impressions that your description has given are contradicted or replaced by the tone of his voice, the glance of his eye, or his habit of carriage. You cannot describe personality. It eludes the most carefully chosen words, but you can see it and feel it when you are brought into contact with it. It is personality that makes up the infinite variety in human beings. It is what attracts or repels us in them. Since the world began lovers have been trying to explain to each other why they love each other. But they never get beyond this: "Because I do." There are attractions and repulsions the reason of which lies far below the plummet of reason. Consciousness says nothing about them, except the fact that they exist. In choosing a partner for life, a man or woman will inevitably make a capital mistake if they let the spontaneous attraction of the soul be contradicted and overborne by any material considerations. All that you have to be certain of is that what seems to be the movement of your spirit is genuinely that. Then the marriage was made in heaven, and there is no such happiness on earth for you as there will be in that union. After forty years your heart will quicken at the sound of certain footsteps as it does to-day. An affection like that is not the tent of night; it is a permanent habitation. — *Watchman*.

To the District Vice-Presidents of the Woman's Mission Societies: DEAR SISTERS—We call your attention to the enclosed circular letter to the various Woman's Mission Societies within the bounds of

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your District Association. There are certain matters, however, as to which we need the special help of the District Vice-Presidents. We very earnestly request that you will render us assistance in the following particulars:

1. That you will inform yourself, as quickly as possible, as to what arrangements, if any, have been made for New Century meetings in the churches of your District Association.

2. That you will confer with the Secretary of your State Board and offer to him any assistance that you can render in trying to make this New Century Movement a success in your District Association.

3. That you keep in closest touch with the Woman's Societies in your Association, and help them, as far as may be in your power, to perform the services asked of them in the accompanying circular letter addressed to the Societies.

4. That you will keep a record of all the New Century meetings of every kind that may be held

within your District Association, and of all the churches that do not hold such meetings, and that on the 1st of March, 1901, you will send this record to the Secretary of your Woman's State Central Committee. It will be forwarded by her to the Secretary of the Woman's Mission Union in Baltimore. We desire this record in order that we may be able to make out a proper statistical report of these meetings for the next session of the Southern Baptist Convention.

Trusting that you will find pleasure in rendering this service which the Southern Baptist Convention and this committee ask at your hands, we are,

Sincerely your brethren in Christ,
F. H. KERFOOT,
For Committee.

The Crepe Paper Fad.

The Rookery advertisement says the Crepe Paper fad is to be the "go" this fall. Anticipating this, the Rookery has bought a big lot of all the new shades which will certainly please the ladies.

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ASSOCIATIONAL MEETINGS.

Calhoun—Mt. Comfort, Sept. 26.
Rankin County—Pelahatchie, Oct. 5.
Ebenezer—Beaver Dam, 13 miles north-east of Augusta, Oct. 6.
Liberty—Bethany, 10 miles east of Meridian, Oct. 6.
Oktibbeha, Mt. Nebo, Newton county, Oct. 6.
Hobolochitto—White Sand, 9 miles west of Poplarville, Oct. 10.
Yallobusha—Corinth, 7 miles west of Tillatoba, Oct. 11.
Central—Raymond, Oct. 12.
Bethlehem—Concord, 10 miles north-east of Meridian, Oct. 13.
Louisville—Noxubee, 18 miles from Louisville, Oct. 13.
Magee's Creek—Beulah, 7 1/2 miles east of Tangipahoa, Oct. 13.
Mississippi—New Salem, Franklin county, Oct. 13.
Pearl Leaf—Green's Creek, Perry county, Oct. 13.
Scott County—Morton, Oct. 13.
Coldwater—Ebenezer, Oct. 17.
Deer Creek—Leland, Oct. 18.
Fair River—Pleasant Grove, Lincoln county, Oct. 19.
Kosciusko—Silas, Oct. 19.
Sipsey—Bethlehem, Monroe county, Oct. 19.
Choctaw—Bay Springs, Kemper county, Oct. 20.
New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.
Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.
Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.
Harmony—Unity, Yazoo county, Oct. 27.
General Association—Goodwater, Smith county, Oct. 27.
Gulf Coast—Gulfport, Thursday before 1st Sunday in May, 1901.

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Ministers and Churches.

PORT GIBSON.

So often we read of some glorious "meeting" just held in a small community, and again we wonder "revival" at some other place. Now, there are "meetings" and there are "revivals." Quite a difference without a distinction. But a revival in the best and truest sense of the word was recently held in Port Gibson by the Rev. G. B. Butler of Nashville who was God's agent in causing twenty persons to profess the blessed name of Christ and join the Baptist church.

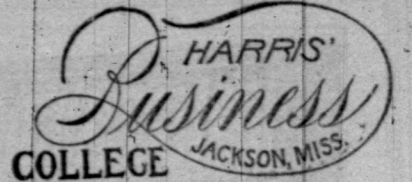
Not only so, but the church has been wonderfully revived and strengthened and a general feeling of love and unity obtains among the members. As a result we have a W. M. U. and a B. Y. P. U. It would be no exaggeration to say that such a revival has not been held in Port Gibson for many years.

The great work done could be more appreciated if it were generally known what an unusually worldly and sceptical town it is. But perhaps the least said about the town in this respect the better. It is often best to bury such wretched truths, sigh over what "might have been," and forget it. Hoping that some day the dazzling sunlight of God's mighty love will shine into all these hearts causing new hopes, new ambitions and new lives to spring into existence, reflecting and radiating the great joy of lives abounding in a happiness and peace not of earth, loyal to His commands, and by Christ not forgotten.

But all this is irrelevant to the subject. I merely want everybody to know of our great revival and something of the man who held it. Brother Butler is not only a man consecrated, his heart wholly belonging to Christ, but you can almost see Christ in his sermons, a living, breathing presence. A more godly man is not to be found. Possessing a noble resolute face, combined with the tenderness and gentleness of a woman, his life and sermons are but the reflex of a pure, unselfish Christian life.

Such a man is a blessing to any community. One whose influence is only for good with a fortunate enough to know him. A man whom Christ blesses in recognition of the life devoted to him. We pray for him a long life of usefulness, as also for our dear pastor, an earnest Christian gentleman loved by his church and respected by the community.

V. R. CRY.



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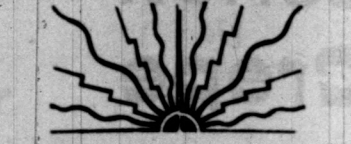
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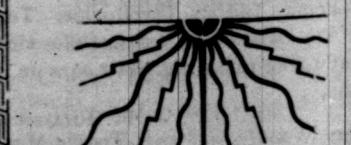
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Deaths.

Mandie Glover and John Glover.

At their home in Jasper county, Mississippi, Mandie Glover and John Glover, the dear children of brother and sister J. M. Glover died. The former on July 8th, 1900 and later on Sept. 16, 1900.

Mandie was in her 14th and John in his 17th year. Mandie was a bright and intelligent girl and a dutiful daughter. She professed faith in Christ when she was in her 12th year, and was baptized by Bishop J. D. Stone into the fellowship of the Corinth Baptist church some five or six miles west of Sandersville, and lived a faithful Christian life to the end.

Bishop L. E. Lightsey conducted her funeral at old Ebenezer Baptist church in the presence of a large congregation composed of dear relatives and friends of the family.

John Glover was not a member of the church, but nevertheless gave satisfactory evidence of having a good hope in Christ. He told his father a short time before he died that he regretted very much that he had not united himself with God's people in church relation by putting on Christ in Bible baptism, but said that notwithstanding, it was well with his soul. John was a dutiful son, a devoted brother, and gentlemanly boy. The writer conducted the funeral services at Ebenezer church on Sunday evening the 16th of September in the presence of a large gathering of relatives and friends of the family.

The bodies of these two dear children now lie beside that of their sainted mother in old Ebenezer cemetery, there to remain until the morning of the first resurrection. The Lord grant unto brother Glover, the remaining children, the aged grandmother and the relatives very largely of his grace in this the day of their sadness and gloom at the departure of these two loved ones.

J. R. FARISH.

Robert Haywood Phillips.

The gentle spirit of Robert Haywood Phillips, only son of T. H. and Mercy E. Phillips, passed from earth to heaven, Sunday, Aug. 19 1900. He was only with us three short years one month and twenty-five days. The Lord claimed him as his own just as he was so dear to us. While our hearts are bruised and bleeding, we bow in submission to our Father's will and say, "Thy will be done."

Little Haywood was too pure to remain longer in this world so full of sorrow and pain. Ah! darling how we miss your precious face, but, "Some sweet day" Papa, Mama and sister will greet you when their mission here is over. We know that

"No fairer cherub roams o'er heaven's plain,
No sweeter voice joins in the glad new strain;
O! what a victory! to early go
Forever there to live secure from woe."

MAMMA.

Mrs. L. J. Dale.

Sister Lola Johnston Dale was born December 6, 1876; joined Crooked Creek Baptist church, in Lawrence county,

when about fifteen years old; was married to Elder J. T. Dale, April 11, 1893, and died September 8, 1900, and her remains were laid away at Crooked Creek. Sister Dale was a sweet spirited Christian woman, a *preacher's wife* in the full sense of the word. She was fondly loved by the people with whom she spent her girlhood days, and in Columbia, where she was the "pastor's wife," she was loved and trusted with a beautiful devotion. May the blessings of God rest upon husband, parents, brother and sister.

J. P. WILLIAMS.

Elmer Theodore Schilling.

Was called from the walks of loved ones, Friday at 2 p. m., to join the Redeemed beyond the sky. Born April 21, 1880. Died at his home in Gillsburg, September 14, 1900. Twenty years he has been one of the objects of love and care of that Christian home from which he was taken. Twenty years of ties which were broken on earth to be taken up after while on the shores of sweet rest.

Elmer Schilling was the second son of Brother and Sister T. C. Schilling. This is their first grave. Their first great sorrow. Their first representative in heaven. Elmer was just grown to manhood. The family had begun to lean on him for advice and protection, while the father was away about his Master's work.

Like Absalom, he was beautiful of form, but unlike Absalom, in that he was obedient and sought his father's interest. He was educated at Gillsburg, and was nearing the time to enter the arena of life. Parents and friends had predicted a good future for him. But God touched that once sturdy body, and said, "Son, come and go with me." April 10, 1898, his father led him, and his two brothers, Percy and Estance into the beautiful waters of Tickfaw and baptized them in the name of the Heavenly Trinity. This was a happy day in the Schilling family at Gillsburg. Not only to the three brothers, who had followed their Savior in baptism, but joy unspeakable sprang up in the hearts of fond parents as they saw the work of grace in their own home.

Three days before death came, he told his father he would not get well, and in answer to questions, he said: "I am trusting Jesus." He also made similar statements to his mother, saying, "Dear mama, it is alright with me." Then he asked his brother Lucian to sing and play, "God be with you till we meet again." And like a little babe reposing in an angel's bed, he fell asleep in Jesus. Blessed sleep from which none ever wake again to weep.

Before the hour for the funeral services the Gillsburg church was crowded with loved ones and sympathizers. After service, which was conducted by the pastor, all that was mortal of Elmer Schilling was taken by loving schoolmates, to the cemetery, and amidst tears and flowers we placed his body to rest along by the side of other schoolmates, to abide the coming back to earth again of our Lord.

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Married.

Cook—Cockerham.

At the residence of the bride's uncle, Mr. Henry Anderson, Sept. 16th, 1900, by Rev. H. M. Long, Mr. T. A. Cook to Miss Ola Cockerham—all of Lowndes county, Miss.

Bro. Cook is a deacon of New Salem church, Lowndes county, while Miss Ola is a good worker in the same church. May their lives thus united be attended with uninterrupted bliss is the wish of their

PASTOR.

THE BURLINGTON ROUTE.

New through trains to Portland, Puget Sound, "The Burlington Northern Pacific Express, No. 41 from St. Louis, at 9:00 a. m. for Kansas City, St. Joseph, Northwestern Nebraska, Black Hills, Wyoming, Montana, Washington, Tacoma, Seattle, Puget Sound and Portland, Oregon, via Billings, Montana—the short line and time saver to the Upper Northwest. To the Puget Sound in 77 hours. Through coaches, chair-cars (seats free), standard sleepers and dining cars with through sleepers from Kansas city. This is the main traveled route from St. Louis to the Northwest.

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BROOKHAVEN.

I feel constrained to write you a few words in regard to our Woman's Work, hoping that it will inspire some of the good writers to let us hear from them through your good paper. It seems to me the most of them are off on vacation, as I see the space allotted to them in your good paper is principally taken up with advertisements.

Well, I said I must rise up and write to THE BAPTIST, so will say that our work is prospering. Our two last meetings were called in on account of the revival meeting, which was being held by Bro. T. M. Compton, of Baltimore, one of God's "noblest workmen." Other pens than mine will report of the success of the meeting.

Am glad to report that we now have Bro. R. H. Purser for our under shepherd, beginning his services the first Lord's Day in October. We feel like taking new courage and pressing forward in the Lord's work.

Now, Mr. Editor, if this does not find its way to the waste basket, and if some of the good sisters will answer it, I may write again some time.

To the ladies, one and all, God bless you in His work. Remember us in your prayers, and may the God of Peace be with you all.

MRS. N. VANCE,
President W. M. S.

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Woman's Work.

To the Sisters of Rankin County Association:

The time for the meeting of our Association is near at hand. It meets with Pelahatchie church, October 5. Our Woman's meeting will be held Saturday, October 6th, 9 a. m.

We earnestly desire that every church in this Association send a delegate to this meeting, whether you have a society in your church or not. Let each society send an annual report of all the work done since our last Association. We want to talk about what we have done, what we have not done, and what we can do.

We have an interesting program arranged for this meeting. Dr. A. V. Rowe has kindly consented to talk to us. I hope we will have a large attendance. I believe our success in Woman's Work will depend largely upon the success of this meeting.

In all thy ways acknowledge him, and He will direct thy path.

Pray that the Holy Spirit may direct us in all that we may do.

MISS CLARA BOWEN,
Vice-Pres. of W. W. in Rankin Co. Association,
Goshen Springs, Miss.

Dear Sisters:

Since it is such a pleasure to us to read your letters, we think that perhaps a report of our work might be of interest to you.

It was a pleasure to us to have the Lebanon Association meet with us, and the Woman's meeting which is so strongly urged by our faithful President, was both very pleasant and profitable. After the Scripture lesson we had prayer, then songs and splendid papers, and then Bro. Searcy kindly made us a very strengthening talk, which was very encouraging.

We invited all the other societies of the town to meet with us, and since we know it is so pleasant and beneficial, we, too, heartily urge each Association to have its Woman's meeting.

We are sorry to have to give up our consecrated Christian leader, Sister Clarke, whose faithful services as Vice-President of the Woman's Work in the Lebanon Association have been highly appreciated, and still we ask God's rich blessings to abide with her, that she may continue her usefulness in His great work. In her stead we feel that the Association chose wisely in selecting our own loved friend and sister, Mrs. Dr. Stapleton, whose Christian virtues,

consecration and earnestness especially qualify her for this great work. Let us all pray that she will have strength, both physically and spiritually, to direct the work in the way which will be most pleasing to the Master.

We would be glad to have reports often from the sisters. We are thankful for the Woman's page in THE BAPTIST, and hope that this paper visits every Baptist home in the State, and that the sisters who feel they have no time to help in this work will examine themselves very closely, and see if they cannot leave undone some work at home—for instance, an occasional extra style which takes time, a piece of fancy work, perhaps, which, of course, renders the home attractive, but think! these things perish, but the souls of men never die.

Some have waited for great opportunities and great achievements. "Now is the accepted time." Wonderful opportunities present themselves every day, and unless used "now" they are lost. Let us consecrate our lives more fully. Let us have more spiritual communication with our brothers and sisters in the church; uphold our pastors more with our prayers and encouraging words; work more earnestly for our own State school, and give more largely and more freely to our own loved orphans. Then with prayer and cautious bearings, let us go out into the world and try to win souls for Christ.

Let us look into China, Japan, Mexico and other fields which are foreign to us but near to God. Our frontier missionaries, whose lives are sacrifices from a worldly sense, but they will live gloriously again. Will not these things move us to greater activity? We, too, think that at each society meeting there should be an audible prayer. We can do anything in God's name, and remember, "we are not heard for our much speaking." Let us do all things in faith in His promises, and the results will be glorious.

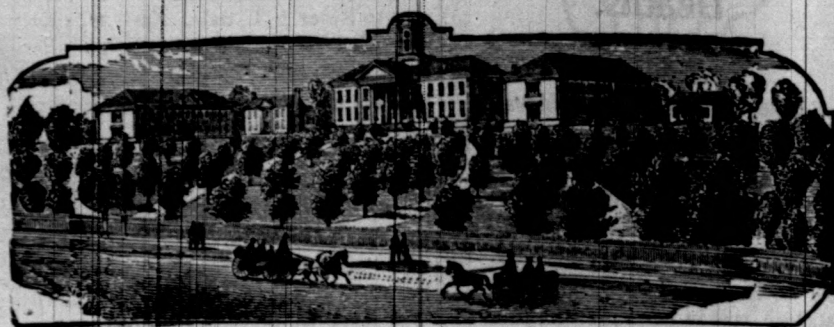
Pardon this lengthy "report." Love for the work and for those engaged therein, often renders one unconsciously tiresome.

Let us pray more earnestly for our officers, whose responsibilities are so great—and let us work with a will to accomplish, remembering "the way of the Lord is strength to the upright."

Sincerely,
MRS. A. A. MONTAGUE,
Pres. H. B. W. M. S.
Hattiesburg, Miss.

Mrs. A. R. Wood:
Dear Sister—We are glad to

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write you about our W. M. Society, which has recently been organized by our Vice-President, Mrs. Lula G. Maxwell.

The name of our society is New Prospect Woman's Missionary Society. The officers are as follows: President—Mrs. John May. Vice-Pres.—Mrs. Viola Wooten. Secretary—Miss Jessie Hilton. Treasurer—Mrs. Tom Hilton. Cor. Sec.—Miss Alice Edwards.

We meet twice a month. Our first meeting was held at the home of Mrs. Loris Lambright, where we had a most pleasant and profitable meeting. Our next meeting will be at the home of Mrs. John May.

We feel greatly encouraged, for all our members are good workers, and anxious to help in the work of the Lord.

Some of the ways by which we expect to make money is piecing quilts and making clothing. We hope to report promptly and to be successful in our work. We believe all who work and pray in the right spirit can do something for the cause of the Lord.

We would be glad to have you attend our meeting of the Association, which meets on the third Sunday in October, at Pleasant Grove.

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Is the World Growing Better?

Is the world growing better? Some people think it is, and others just as intelligent and conscientious think it is growing worse. Of course, a large personal element enters into each man's answer to the question. If he has a disposition that delights in complaining, or if his own experiences have been unfortunate, he is almost sure to compound his answer very largely from his own experiences. On the other hand, if he is of a sunny disposition, and therefore dwells a great deal upon the people he has known and the good times he has enjoyed, he will almost surely put brightness and hope into his answer.

One difficulty in comparing present conditions with those of the past is that the history of the past preserves to us the sunny hilltops, the better transactions, the brilliant chapters in the lives of eminent people, while it leaves out of view the hardships and wrongs and vices of those who won no place in permanent records. On the other hand, most of us are deeply impressed by the misery and suffering and wrong and vice and unbelief which are immediately about us. Thus we contrast the best of the past with the worst of the present, and arrive at an unfavorable conclusion as to the progress of righteousness in the earth. We live in the present hardships, but when we make a visit to the people of two centuries ago we see only their best.

The writer remembers that when he was a boy he got a very incorrect view of his own home life compared with the home life of his associates. At home he was acquainted with all the difficulties about the house. Especially were his tasks always in evidence. Family troubles or limitations or hardships were matters with which he was well acquainted. When on a visit in another home he saw only the parlor, was introduced only to the favorite parts of the home life, heard nothing of the poverty or struggles in that home, and saw his chum released for the time being from many of the onerous duties of a boy's life. It is not strange that his first conclusion was that other boys had an easier time than he experienced. Fortunately this delusion was soon dispelled, and he came not only to appreciate more highly his own home life, but to understand that in other homes there were difficulties which he could not see at a distance.

Now and then a pastor, ac-

quainted with all the difficulties in his own church and with the troublesome members always upon his mind, exchanges pulpits with a neighboring pastor. On this visit the little church unpleasantnesses are kept out of his view, he visits in the best homes, comes in contact with the most intelligent people, and possibly speaks to a larger congregation than attend ordinary services. It is a great misfortune for him to make up a conclusion from the things that are in sight, and go back to his own church discouraged by this imperfect comparison.

We have some people who, in comparing the present with the past, are laboring under a similar difficulty. Indeed, it is hardly possible to make a complete comparison, because of our fuller knowledge in one case and our partial knowledge in the other case.

In a recent issue of the London Baptist there is given a sketch of Rowland Hill and his times, which is introduced by a brief description of the times in which Mr. Hill lived. He was in the midst of his labors a hundred years ago, and it has been but a hundred and fifty years since he was born. Speaking of those times, the writer says:

"The England into which Rowland Hill was born in 1744 was very unlike the England of to-day in many ways. There were no railways; no penny post; no gas-light in streets or in houses; no matches, and no readier means of getting a light than by the old-fashioned flint and steel. The condition of the people was most deplorable. In Scotland there were villages of serfs, bought and sold with the collieries to which they belonged. Women and children worked in the mines, often treated more cruelly than brute beasts by degraded miners. Only here and there could a working man be found who had learned to read. Hannah More wrote to a friend that in the village of Cheddar there was but one Bible, which was used to prop a flower-pot. Prize-fighting, cock-fighting and bull-baiting were the popular amusements. Drunkenness and gambling were quite fashionable. Highwaymen abounded everywhere, so that it was not safe to ride a mile out of London at nightfall without a couple of armed servants. While capital punishment was inflicted for 223 distinct offenses, and it was no uncommon thing to hold a public execution, attended by thousands of people, at which twenty or thirty men, women and even children were hung, the great religious and phil-

anthropic movements which have changed the country had not then begun. Wesley and Whitfield were but little known, and the small band of 'Methodists' were only a few years old. John Howard was a young man whose career as a prison reformer had not commenced. Robert Raikes was only nine years of age, and William Carey was not born. The churches were cold and lifeless. The clergy were generally careless, often godless, and not seldom scandalously immoral. There was but little spiritual activity in the four kingdoms."

It would be a great misfortune for any of us to become satisfied with the present religious, moral and social conditions. Much land remains yet to be conquered and possessed. Thousands of people have not yet attained to social liberty from the bondage of poverty and unjust treatment. Yet there is no question but that the laboring classes, with all the injustice they still suffer, are better fed, better clothed, better housed and better educated than ever before. Capital may not have yielded just

returns to labor, but there has been advance even in this direction. Public schools, Sunday schools, missions, good literature and institutions of charity have reached every corner, and are doing much to alleviate these adverse conditions. To magnify even the skepticism of the day, one can not fail to see that religion has much more respectable standing in the literary world, in national councils, in the daily press and on the streets than it used to have. Slowly but surely the principles of righteousness are working out their blessed results and the Bible is finding a larger place in thought and in life. The providences of God are on their road to triumph and the Word of God has not lost its power.—Exchange.

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Bible Readers' Course.

Monday Oct. 1. Psalm 1. Two contrasted ways. Compare Prov. 10:1-10.

Tuesday Oct. 2. Psalm 2. The only safe way (v. 11). Compare Phil. 2:13, 14.

Wednesday Oct. 3. Psalm 3. The author of salvation (v. 8). Compare Isa. 43:11.

Thursday October 4. Our perpetual guardian (v. 8). Compare Ps. 34:7.

Friday October 5. Psalm 5. Whom the Lord abhorreth (v. 6). Compare Rom. 12:9.

Saturday October 6. Psalm 6. Blessed assurance (v. 8). Compare Ps. 55:22.

Sunday October 7. Prayer meeting. Rich toward God (Luke 12:13-21).

—(From the Baptist Union.)

Remember to lay in a good supply of the B. Y. P. U. Quarterly along with your other Sunday-school literature. Your can't run without tools; neither can you run a Union without literature.

Make the date, Oct. 1st, memorable in your church life, by letting it mark the day when you began a regular, system course of Bible study. Why not join the great Baptist army, who on that day take up the great book of Psalms to read it through, and study it daily for six months? What answer in the judgment will you make to this questions?

A good letter from the Natchez Union states that they have already organized for the fall and winter work in Bible study and missions. They sent two delegates to the state convention and paid their expenses. They have both a Junior and Senior Union. Their pastor (and here it is again!) meets with them and helps direct the work. Let other hard-worked (?) pastors take notice. Did you never read of how he, who would save his own life, must lose it?

Mt. Olive, six miles from the railroad, has recently organized a Union of 27 members, they are moving on grandly. My contention from the first, now, and ever shall be is, that our country churches, in Mississippi, are blessed with opportunities for doing this work, that our own churches will never know any-

thing about. The truthfulness of this statement is to evident to allow discussion. Let's hear from some more Mt. Olives, for there are others, many others. Do let us hear from the "firing line," occasionally, that we may know how goes the battle with you, won't you brethren?

Six Months with the Psalms.

BY IRA M. PRICE, PH.D.

Some Literature.

Next week we shall publish the first installment of our Readings in the Psalms. This charming and inspiring portion of the Old Testament will be the one object of our reading and study for six months—October 1st, 1900—March 30th, 1901. These psalms stand at the head of the list of devotional portions of the Bible. They touch almost every phase of the Christian life, though they originated centuries before the advent of Christ. For long years they have attracted the attention and engaged the efforts of some of the choicest spirits of the Christian church. These men have left us many valuable books and studies on these Hebrew hymns, some of which contain useful suggestions for students of every age.

Any one who attempts merely to read the Psalms, should have at hand some useful commentary or, discussion to consult on difficult passages. The most compact small commentary, adapted for those who can use English only, is Kirkpatrick's *Psalms*, three small volumes in the Cambridge Bible for Schools and Colleges. (Price \$1.00 net per vol. The third volume is not yet published). Next to this may be mentioned Dr. Alexander Maclaren's three volumes in the *Expositor's Bible* series. (Price \$1.50 per volume). These are admirable popular expositions, based on his own translations—many of them very happy—from the original Hebrew. His position is conservative, but not blind to new truth. His spiritual expositions are refreshing and edifying, and bring out the best that has been discovered in the Psalms.

In the reading of the Psalms the Revised Version should be used if possible, for its translation is so often plainer and more accurate than the King James' or Authorized Version.

By the use of the above mentioned helps we may redouble our gains from this work and make the Psalms a source of all spiritual good for all the future.

Chicago, Ill.

Sacred Literature Course.

A Look Ahead.

In the Sacred Literature Course, the lessons on the "Life and Teachings of Jesus" appear next week for our beginning, October 1st. These lessons will be most profitable to those who make some preparation towards their study. The first thing to be done is a thorough reading of the Gospels themselves. They should first be read rapidly to get a comprehensive view. *Read one Gospel at a sitting.* In five hours the four Gospels can be read. Read them next with more deliberation, noting the logical connection, or some other point as the reading proceeds. They might be read next in connection with the harmony—Stevens and Burton's Harmony, of which there is a cheap edition, is the best. The harmony will bring the similarities and the differences of the various stories before the eye. Dr. Stifler's Chart—the *Life of Christ*—which can be had of the author at twenty-five cents, presents the harmony of the course of events vividly on a single page.

We cannot too strongly urge the direct reading of the Gospels themselves. Without it no other literature can make the unique life of Jesus known. The oftener the Gospels are read the better they are liked and the better known. One never wearies of them.

Of Lives of Christ including Introductions—they are counted by scores. The number, some in poetry is not much short of one hundred. There are bulky works like the five volumes of Keim, and the two of Edersheim or the four of Lange; there are small books that can be read in two hours, like Stalker's and Scrimgeours. Among so many it is not easy to make a small selection to be read in connection with our lessons.

For those who have considerable time to devote to the study, and are able to enjoy solid reading, the three volumes of B. Weiss might be recommended. The translation from the German is not well done, but the book is valuable and conservative. It will provoke earnest thinking. It is too heavy for young readers.

The most instructive book for careful readers is Hannah's *Lectures on the Life of Christ*. These are popular discourses, but delivered by one who was thoroughly acquainted with all that has been written on this great theme.

For general historical discussions and connections, and for chronological points, Andrew's *Life of our Lord* is excellent. He is learned but not technical. While

he names his book *Life of our Lord* it is rather an introduction to the study of the life, and this is its value.

For a small book, a good textbook for a Bible class, a very readable book, James Stalker's *The Life of Jesus Christ* has no superior.

For one still smaller but most excellent, containing the events of the Life of Christ in their order, Norris' *A Key to the Narrative of the Four Gospels* will prove very helpful.

From time to time other books will be recommended in connection with the lessons themselves, books bearing more particularly on the lesson with which they are mentioned, but those described above are valuable for the whole series of the lessons.—*The Baptist Union*.

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